RELIGIOUS INTELLIGENCE.

November 24---Twenty-Seventh Sunday After Pentecost.

PROGRAMME OF EXERCISES FOR THE DAY.

Herald Religious Communicants.

First Missionary Convention in Japan.

THE JEW ONCE MORE.

Donations for Missionary Purposes.

CATHOLICISM VS. PROTESTANTISM.

Natural and Spiritual Christianity.

MOVEMENTS OF THE CLERGY.

Services To-Day. Thomas Gales Forster speaks on "Spiritualists

Bishop Snow explains "The Parable of the Rich Man and Lazarus" at the University. Rev. P. L. Davies preaches at the Berean Baptist

church morning and evening. Rev. E. C. Sweetser will discourse at the Bleecker street Universalist church. Rev. Dr. Flagg preaches at both services at the

Church of the Resurrection. Rev. Dr. A. P. Putnam will lecture at the Church of the Messiah this morning and Rev. Henry Pow-

ers in the evening. Revs. F. Bottome, W. Ross and M. D'C. Crawford will speak at the Eighteenth street Methodist

Episcopal church. Rev. W. C. Dawson preaches at the Christian

church at both services. Rev. F. Evans speaks at the Central Baptist church morning and evening.

Rev. Dr. Wedekind will lecture at both services

at the English Lutheran Church of St. James. Rev. Dr. Krotel speaks at the Evangelical Lu-

theran Church of the Holy Trinity. Rev. Dr. Verren officiates at the French Church

du St. Esprit. Rev. H. D. Northrop will preach at the West Twenty-third street Presbyterian church at halfpast ten and half-past seven. Evening discourse on "John the Baptist."

Rev. C. S. Harrower, pastor of St. Luke's Methodist Episcopal church, will preach this morning at half-past ten and evening at half-past seven o'clock. Rev. Mr. Pendleton, pastor Fifty-third street Baptist church, preaches at half-past ten A. M. and half-past seven P. M.

Rev. John G. Oakley will preach at half-past ten A. M. and half-past seven P. M., in the Duane Methodist Episcopal church.

In the Orthodox Eastern chapel, services as Rev. R. Heber Newton in Anthon Memorial

Rev. William N. Dunnell will officiate in All Saints Free church.

Chaplain Laval will conduct the Bleecker Street Mission Episcopal services.

Rev. E. Borel, French service, in Twenty-third

street and Fourth avenue.

Pastor Reinke, in the Moravian church. Rev. G. H. Hepworth will preach in Steinway

Rev. Halsey W. Knapp will preach in the Baptist

Mission, Laight street. Rev. Dr. Ewer in St. Ignatius' church. Rev. C. A. G. Brigham will preach in the Catholic

At the Sixth avenue Reformed church, Rev. Julius L. Danner, pastor, services will be held at lect for evening, "Bunyan's Pilgrim's Progress, At the Seventeenth street Methodist Episcopal

church, Rev. William H. Boole, pastor, will preach morning and evening. Subject for evening, "The Slums of the City: Who Live in Them? What Shall be Done for Them ?"

At St. Alban's church, the Rev. C. W. Morrill, rector, principal services will be held at eight, half-past ten A. M.; four, half-past seven P. M. At the Thirty-fourth street Reformed church

Rev. Isaac Riley, pastor, Rev. Dr. Stryker will preach at half-past ten A. M. and half-past seven P. M. Evening subject-"Gold and Gambling." Rev. Dr. Osgood will preach at Grace chapel. Subject—"St. John's Gospel an Unharmed Bulwark of the Faith."

"The Parable of the Nobleman" is the subject of a sermon by the Rev. C. A. G. Brigham, at the Catholic Apostolic church, at half-past seven P. M. Rev. Dr. Deems will preach at the "Church of the Strangers," Mercer street, between Waverley and Clinton places. Services at half-past ten A. M. and

First Missionary Convention in Japan-American Protestant Churches to Act in Unison-Harmony of Clerical Views-Translation of Religious Works Into Japanese-Methodist Episcopal Mis-

The first Missionary Convention that ever convened in the far East assembled in Yokohama, Japan, towards the close of last September. It was composed entirely of American clergymen. who met for the purpose of considering several important subjects relative to the Christianizing of the natives of that country. Matters have so completely changed in Japan during the past two or three years that high hopes are entertained of making great progress in the immediate future. Persecution is no longer carried on against native converts, and the missionaries are permitted to print and circulate Bibles and other religious works in the Empire. Less than three years ago the Minister for Foreign Affairs announced that the profession of Christianity was prohibited under penalty of death, and in January, 1870, over three housand native converts were deported by the Governor of Nagasaki, by orders from the supreme government, to distant islands, to "live in forest and work in mines." These people were not guilty
of any other or further offence than that of becomof any other or further offence than that of becoming Christians. The women, whether married or single, were sent to houses of public resort, and the children so distributed as to secure their being strictly educated in the Sintoo faith. But, happlly, all this is changed, and the missionaries have resolved to act in co-operation under the liberal and tolerant laws recently introduced into Japan.

MINISTERS IN ATTENDANCE.

and tolerant laws recently introduced into Japan.

MINISTERS IN ATTENDANCE.

The Convention was attended by fifteen clergymen and eleven ladies connected with the missions. The Presbyterian Board was represented by Revs. Messrs. D. Thompson, C. C. Caruthers, H.-Loomis and E. R. Miller and I. C. Hepburn, M. D. The Reformed Board, by Revs. Messrs. S. R. Brown, I. H. Ballagh, C. H. Wolff and H. Stout. The American Board, by Revs. Messrs, J. D. Davis, D. C. Greene, M. L. Gordon and O. H. Gulick, and I. E. Berry, M. D. Rev. E. W. Syle, Consular Chaplain at Yokohama, and Rev. Robert Nelson, of the Episcopal Mission, were also present. The Convention mainly devoted its attention to fixing upon some plan for the translation of the Scriptures into Japanese and to further the production of Christian literature and to agree upon some name and form of organization of native churches, so as to avoid the embarrassment arising from those differences which marso much the progress of missionary work in Pagan countries. The proceedings were quite harmonious and resulted in a satisfactory manner.

WORKS IN JAPANESE LANGUAGE.

The first object was accomplished by the appointment of a Scriptural translating committee, composed of a member from each mission. A second committee was appointed to whom all works in

Japanese were to be referred for criticism and approval before asking aid from the Tract Society in their publication. It appeared that the Gospel of Mark had just been published in Yeddo, and blocks were cut for the Gospel of St. John. The Japanese officials who visited the mission schools examined the works carefully and expressed no opposition to their use. The native writers publish fearful brochures against Christianity, which have been circulated extensively throughout the country under official auspices. There is consequently great necessity for reaconing the people in the vernacular. The Convention, in view of the increasing use of Roman letters in writing Japanese, "and with the hope of their being substituted by the Japanese people for the Chinese characters and kans, we deem it a matter of great importance that all missionary and foreign students of the isinguage should fix upon a uniform system of writing, and write this object recommend the system adopted in Hepburn's Japanese and English Dictionary." This work has been copyrighted in the Fmpire, and though the press of the country has been rather under English than American control, it would appear American influence is by no means on the wane.

NAME AND ORGANIZATION OF CHURCHES.

NAME AND ORGANIZATION OF CHURCHES.

The education of a native ministry was considered of the highest importance, and in reference to the uniformity of name the Convention came to the following resolution:—"Whereas the Church of Christ is one in Him, and the divisions came to the following resolution:—"Whereas the Church of Christ is one in Him, and the divisions of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christ, and much more in Pagan lands, where the history of the divisions cannot be understood; and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods so as to avoid, as far as possible, evils arising from marked differences; we therefore take the earliest opportunity offered by this Convention to agree that we will the our influence to secure, as far as possible, identity of name and organization in the native churches in the formation of which we are called to assist; and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren." The few latter words were added at the suggestion of Rev. Mr. Nelson, of the Episcopal mission. Provision was also made for an organized medical mission for the purpose of conducting medical practice in conjunction with the interests of the churches.

METHODIST FIFISCOPAL MISSIONARIES.

The action of this Convention, composed exclusively of Americans, has created high hopes for the luture of Japan. The extinction of differences of names in churches, it is expected, will have the happiest effects among the natives, who will be no longer troubled with questions they cannot possibly understand. So far the printing of the Scriptures has been a private venture, out it is understood the matter will be taken up at once by the missionary societies at home. The General Mission Committee of the Methodist Episcopal Church, which held its sessions in New York last week, have appointed Rev. Dr. R. J. Maclay, who has many years' experience in China, to proceed to Japan and take charge of their missions there. He will be accompanied by three other clergymen, and all the arrangements in reference to his new field of dut

The Jew Once More.

TO THE EDITOR OF THE HERALD:-

I premise that a repetition of this oft-mooted subject may inevitably prove distasteful to the Christian world, and yet there is that in the very significance of the word, hallowed as it is by such venerable associations of antiquity, which should give us a hearing at the tribunal of Christian opinion, and by that perseverance and individuality which the Jew has preserved intact for so many centuries, should we, at least, claim some respect and consideration. It is well to prate of civilization and the progress of the time, and to say that only an ignorant, illiterate bigot will insuit the feelings of a fellow man on the score of difference in religious opinion. But the press, as the educator of the masses, should in a greater measure protect the interests of an inoffensive and useful class by a countenance and moral support that can be afforded it in a variety of ways, and which will in time destroy and overcome the sectarian bias which now permeates and seemingly imbues the conduct of many pretentious journals. I specially allude herein to the conduct of a certain regiment in the National Guard of this city, to one of whose companies an Israelite was recently proposed for membership. His character was found good. His qualifications to serve the State as a soldier were found correct, and he was duly elected and installed. But mark the result. Some thinskinned bigot discovers the fact that the new recruit is a Jew. 'Twas awkward—but the Jew was still in the awkward squad—and the Captain, in obedience to an existing law of the company, politely requested the "obnoxions" Jew to resign, giving as his only reason for making the request that "the company had a law whereby it was Impossibly for a Jew to become a member."

Now, Mr. Editor, I prefer to place this statement before your readers without comment. I would only ask whether this action is in accordance with the spirit of the constitution of the country or State' whether we are respiring the giorious air only an ignorant, illiterate bigot will insult the

the spirit of the constitution of the country or State? whether we are respiring the giorious air of liberty, or whether the inquisition of Torque-mada is to be revived? The country will soon celebrate the centennial anniversary of the independence of our beloved land. Anthems will peal out to high heaven, and the national lips will invoke the favor of Providence upon the luturity of free

the favor of Providence upon the intuity of free America.

Is the Jew to stand aside with folded gaberdeen and be debarred and ostracised from that freedom which, through so many ages, he has been denied, and which he fondly imagines he has here attained, only to be told, "Take up thy march, thou accursed?" Oh, it is a strange, inexplicable sight, a very anomaly, to see the Ghetto walls over-thrown in fanatical Rome only to be reared in free America. Favors we crave none; we ask not condescension. We simply demand, in the sacred name of humanity and civilization, that we be accorded simple justice.

A JEW.

TO THE EDITOR OF THE HERALD: I noticed an editorial in your issue of November 18, entitled "Methodist Missionary Appropriations," in which you say that the Methodist Church raised the largest amount of money for missionary \$629,921 for home and foreign missions. Will \$629,921 for home and foreign missions. Will you please to state in your next issue that the Presbyterian Church in the United States also did what it could. The members of this Church gave last year for home missions, \$419,383: for foreign missions, \$345,870; for church erection (that is, assisting feeble bands in the West to build churches), \$178,696; for missions among the freedmen, \$49,685; for sustentation (which is really a missionary enterprise), \$41,073, making an aggregate of \$1,031,707. This is for what may strictly be called missionary purposes. Resides this the Presbyterian Church in the United States raised last year for the support of the Gospel and for benevolent work, \$0,054,819, making a total sum of \$10,086,526. Yours, &c., X.

Catholicism vs. Protestantism.

TO THE EDITOR OF THE HERALD:—
Voltaire, Tom Paine, and their host of infidel their uncompromising and unrelenting foe. They never warred against any other religious denomthey had nothing to fear from the fragmentory and discordant elements of Protestantism, or that they felt conscious that Christianity, which it was their aim to destroy, was only to be found in the solid foundations of the Catholic church.

An admirer of those enemies of God and man-Voltaire & Co.-writing over the signature of "A Protestant" in last Sunday's Herald, labors to convince his readers that his Catholic fellow-citizens are a pack of unmitigated scoundrels, not to be trusted; that they are enemies of liberty, society and their country-insinuating that they only want numerical strength to cut the throats of every Protestant in the land, upset the government and smash everything generally. To carry out this charitable and Christian idea he calls to aid a number of exploded slanders against the Church which have been so often refuted that no intelligent Protestant would use them in argument. He also produces some new ones to warn Protestants of their danger. He tells us that a Catholic paper-The Shepherd of the Valley-published some years ago (he don't say

He tells us that a Catholic paper—The Shepherd of the Valley—published some years ago (he don't say where), prophecied that if Catholics ever gained immense numerical majority religious freedom would be at an end. It is needless to say, if such a newspaper ever existed and published so contemptible a slander, it was not a Catholic paper. The name sounds more of the Shepherd Stiggins' school. Again, he quotes the famous Know Nothing handle so popular some years ago, that Lafayette prophecied that if every the liberties of the United States were destroyed it would be by Romish priests, forgetting that this slander on the memory of the great hero was ventilated at the time by Archbishop flughes, when it was found that the lines did not originate with Lafayette, but were merely quoted by him for the purpose of refuting.

Fearing that Protestants might be dull or backward in hating their Catholic neighbors, "A Protestant" drags in that great stand-by of all bigots, the massacre of St. Bartholomew, asserting that it was sanctioned by the Catholic Church. From every reliable record we have of that atrocious event, it may be gathered that it resulted from a deadly feud between two powerful political factions, one having about as much religion as the other—same as the Irish Orangemen and Irish Ribbonmen; but that it was ever directly or indirectly sanctioned or instigated by the Catholic Church is a slander too monstrous for any but the most ignorant bigot to believe. The congratulations sent by the Pope to King Charles were not for the success of the horrible event, but for the preservation of the King's life, a matter of diplomatic courtesy to the ruler of a great and powerful nation.

Huguenot and Catholic factions at the time butchered each other wherever either were in the malority. The St, Bartholomew outrage was insit-

gated by a bad, irreligious woman, nominally a Catholic, and many of her taith who, from private or political reasons, joined the Huguenots, perished with them.

But if "A Protestant" will look calmly into history he will find that the massacre account has been balanced over and over again in the butchery of Catholics by Protestants at times when the latter were in the ascendant. It is true two wrongs never make a right; but when "A Protestant" seeks to lay all such acts at the door of Catholics, it is only just Protestants should be reminded of their own sins. The wholesale slaughter of Catholics in England, Septiand and Ireland (especially the latter) during the reigns of Elizabeth, James I., Charles I., Cromweil, Charles II., William III. and Anne, when those sovereigns—the Popes of the Protestant Church—and their Parliameuts decided that the only direct means of establishing the Protestant faith was either by exterminating the Catholics or enacting such laws that they could not practise their religion, should be sufficient to sience every Protestant on the subject of St. Bartholomew. The fire and sword system of proselytizing succeeded in England and Scotland, but not in Ireland. The last trial of the system made in Scotland was the massacre of Glencoe, when a whole Catholic colony of inoffensive men, women and children were butchered in a night.

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and children were butchered in a night.

On the score of religious toleration we would refer "A Protestant" to the monstrous Penal laws enacted against Catholics in the reigns above referred to, and which were only relaxed at the close of our war with England; we would also refer him to Sweden, Norway and Denmark at this presentime, where there is little or, in fact, no toleration for Catholics. We refer him to the recent acts of Protestant Prussia and Switzerland in expelling priests, imprisoning bishops, seizing their property, and depriving Catholics of the means of practising their religion, without the shadow or show of cause. And lastly, we refer him to an able article in last Sunday's Herald on the Presbyterian Church in America, in which appears the following truthful paragraph:—

It is a remarkable fact, however, that Presbyterians persecuted by Engaged.

It is a remarkable fact, however, that Presbyterians persecuted by Episcopalians in Virginia, and Episcopalians and others persecuted by Puritans, found retuge and protection in the Catholic colony of Maryland, where religious liberty was first established and practically carried out in America.

and protection in the tanible colony of Maryland, where religious liberty was first established and practically carried out in America.

To blacken the character of his Catholic neighbors still further he attempts to make them out disloyal, because they are not seen, he says, in processions on Washington's birthday. Now, if "A Protestant" knows anything, he nust know here is good reason for Catholics not joining in those processions. They were first instituted during the height of the Know Nothing furor, and monopolized almost exclusively by the secret Order of United Americans, who proscribed Catholics, and in all probability would not have allowed them, even were they so wanting in self-respect as to march in processions where every other banner was an insult to their religion. To make those Washington birthday parades unmistakably anti-Catholic they were joined by the Irish Orangemen, under the misnomer of the American Protestant Association. This patriotic body, scarcely one of whom are American citizens, cared about as much for the memory of Washington as they did for the Pepe; but being excellent haters of the Catholic Church, made the air resound with their faction tunes of "The Protestant Boys" and "Croppies, Lie Down," while their Orange regalla and no-Popery banners impressed one with the idea that the Father of His Country was a confirmed bigot. Ender such circumstances it was not surprising that Catholic citizens gave Washington Birthdays parade the cold shoulders.

But it is not in empty show "A Protestant" must look for Catholic loyalty, he must seek it on the battlefields of Mexico and in our late war, when Catholics poured out their life's blood side by side with their Protestant fellow soldiers.

There was no shrinking in the day of trial. Regiment after regiment of Irish Catholics, as well as other nationalities, marched to the front, and there sustained the glory of our arms. They were followed by the devoted priest, who, amid carnage and slaughter, consoled the last moments of many a brave h To blacken the character of his Catholic neigh-

Natural and Spiritual Christianity.

The apostle Paul uttered a great truth when he said, That is first which is natural, afterward that which is spiritual, and as we have borne the image of the earthly, so also shall we bear the image of the heavenly. Christ was a prophecy of the man of the future. He was the man of the future-the restored man of the future, living in Divine order, moving in the currents of the Divine affections. He lived on the higher plane of existence; while the Jews spoke of God as their father, parrot like, he called God His father from an interior conscious experience. The hidden forces of nature and spirit were disclosed to His gaze; He saw in the lily of the field, the sparrow, and the hen and her brood, the tender, watchful, loving care of the All Father who is in the perpetual endeavor to restore and save all who will receive that love into their hearts and lives. That is the reason why he was not understood by the Jews He was to them an enigma; while men looked at things only on the exterior, He looked at the Pharisees, the keepers of the law in its letter, were to him whited sepulchres, full of dead men's bones. because they were devoid of any spiritual principle. He called things by their right names; he exposed the shams, deceits and hypocricies of the times, consequently he excited the hate and contempt of those in authority. That Christ was not understood, even by his disciples and immediate followers, I think must be apparent to every student of the New Testament. And why? Because the interior degree of their minds were closed. They lived and acted from a spiritual principle, it Is true, and were accepted of Him; but the opening of the interior degrees of the spirit were reserved for the man of the then future age. That the apostles did not understand the true nature and mission of Christ, read their history in the Acts of the Apostles and in their Epistles. See their narrow-mindedness in thiaking that the new kingdom was to be confined to the Jewish nation. Note their surprise when the gift of the Holy Ghost was bestowed upon the Gentlies. They had to receive the truth little by little that God is the universal Father and Christ the divine humanity. Humanity without the spirit of Christ is the man possessed of a legion of devils, the man out of whom Christ cast the legion of devils. Clothed and in his right mind, sitting at the feet of Jesus, is humanity restored to divine order. We do not blame the Apostles for their narrow-mindedness, nor do we find fault with them for not grasping the great truths uttered by the greatest of all teachers. It was the fault of the times they lived in. Our object is to show that the revelation of truth and its reception is gradual. Christ himself told His disciples that He had many things to tell them, but they could not hear them now; but the time would come when He would show them piainly of the Father. That time we hold is now beginning to come. We are now in the day dawn of that time—the morning of a new age is upon us.

But who shall abide its coming? Who shall be is true, and were accepted of Him; but the open-

they could not near them now; but the time would come when He would show them piainly of the Father. That time we hold is now beginning to come. We are now in the day dawn of that time—the morning of a new age is upon us.

But who shall abide its coming? Who shall be able to bear the spiendors of its noonday glory? They, only they, who are seeking the living Christ, the risen Lord; not they who go to the sepulchre of the dead past to find Him. He is not there. The angels said, "He is risen," and humanity must rise with him if they would obtain their highest destiny, their chiefest good—restoration to divine order. That the human mind is being more unfolded I think must be apparent to every one. Look at the rapid advances being made in the knowledge of the sciences. The hidden torces and secrets of the natural world, which for ages have been sealed and locked up, are being exposed to man's wondrous gaze. The system of astronomy, the circulation of the blood, the motion of the earth and many other things too numerous to mention are all better understood now than when they were first made known—in fact, they are simple truths, taught to every boy and girl at school. But they were great truths when first made known. Great minds are prepared for the reception of great truths, else the masses would make no advancement. The Lord works from centres to circumferences. We find it is a universal divine law in all things, even to the most minute atom of matter. So they who make the Lord the centre of their lives—who seek him in heart earnestness—He works in them from their centre (their will principle) to the circumferences of their whole being, revealing to them, day by day, their daily bread, the truth they need and are able to ultimate in daily life. As the natural degrees of the find a new propersion of the spin of the power and great glory, giving them angels food—the truths the angels know; coming, too, in the clouds of the literal sense of the Divine Word; withdrawing the veil which has hitherto hidden the future wo

which is spiritual, and as we have borne the image of the earthly, so also shall we bear the image of the heavenly.

H. G.

BAPTIST. The Baptist church at Lincoln, Neb., Rev. O. F.

Ministerial Movements.

Conger, pastor, has received during the year by letter and baptism 104 members, but twice this church is now in a feeble condition. Over one hundred converts have been reported in the Iowa Penitentiary during the two years' chaplaincy of Rev. John Warren in that institution. He has now closed his tabors there. New houses of worship are soon to be dedicated at Greenwood, Mo.; at Mo. berty, Mo.; at Diamond Grove, near Jacksonville, Ill.; at Austin, near Chicaco. The Baptists of Clayton, Ill., recently dedicated a new church valued at \$3,600, Rev. J. M. Wells, pastor. Rev. W. M. Young, D. D., has resigned the pastorate of the Pirst Baptist church, Oil City, Pa., after one year's service. Rev. J. Smith has left the church at Smithfield, Pa., after a two years' pastorate. Rev. P. Reynoids, of Aliegan, Mich., has accepted a call to the pastorate of Delmar church, Pa. Rev. P. L. Davies, of the Bereau church, in this city, has been Induced to withdraw his resignation, and the church has presented him with a purse of \$300. Rev. George B. Hunter has just been ordained and elected paster of the Baptist church in Perth Amboy, N. J. Rev. Nathan Brown, D. D., has left the editorial chair of the Baptist Weekly, to devote himself to the work of Bible translation in Japan. He goes to that country by way of San Francisco. The Pamunkey tribe of Indians, numbering eighty-five persons, own and inhabit a tract of land in King William county, Va., of 1,468 acres, of which 760 acres only are arable. They have a school, a Baptist clurch and three ministers. Every member of the tribe above the age of fitteen years is a member of the chief. The widea wake editor of the Cathotic Review has discovered in a quiet corner of the National Baptist "the most outrageous" advertisement he has ever seen. It relates to "baptismal pants," manufactured by a certam Philadelphia tailor, which are offered as prizes by the Baptist editor for new subscribers to the N. B. This "prize" business is fast running itself into the ground, and every year newer and more costly prizes are demanded and must be offered. The secular press is last pushing these religious weeklies out of the market, and by and by these prize packages will be of less value than they are now, just as the "baptismal panus" will not be required when immersion is superseded by sprinkling. Calls have been accepted by Rev. N. D. Bancroft to the Eaptist church at Waterford, Mich.; by Rev. D. F. Carnahan, of Springfield, to Urbana, Ill.; by Rev. B., E. Carnahan, of Springfield, to Urbana, Ill.; by Rev. B., E. Carnahan, of Springfield, to Urbana, Ill.; by Rev. B., E. Ramb has removed from Salem, Columbia county, Oldo, to Washingtonville, same county and State. Rev. W. S. Post, D. D., of Bethel church, Collinsville, to Believille, Ill.; by Rev. R. G. Lamb has removed from Salem, Columbia county, Oldo, to Washingtonville, same county and State. Rev. W. A. Caln has closed his labors at Maivern, Iowa, and the church is n induced to withdraw his resignation, and the Rev. George B. Hunter has just been ordained

yards from the piazza in front of it and the Vatican. He accepts the situation as of divine appointment.

Rev. Dr. Newman returned to this city from New Orleans last week. He was here at the Missionary Convention on Monday. Rev. A. P. Ripley, of Buffalo, spent a few days of last week in this city. Rev. B. M. Adams, of Brooklyn, is slowly recovering. He expects in a few weeks to resume his pastoral duties. Rev. W. C. Pierce, of Cleveland, spent a few days here during the week. Rev. Dr. A. C. George, of St. Louis Conference, has been transferred to the Central New York Conference and stationed at a former charge, the First Methodist Episcopal church of Elmira. Rev. Dr. Ridgaway, of St. James' church, Harlem, received thirty-five persons into church membership on last Communion day. The Methodists of Fair Haven, Conn., have a fine stone church nearly completed, which will be dedicated in a few weeks. The Methodists of Willimsport, Pa., will dedicate a church next Sunday. Rev. S. L. Baidwin will take charge of the China mission at Foo-Chow, vice Rev. Dr. Maclay, appointed to the new mission in Japan. The Georgia Conference of the Methodist Episcopal Church, has 13,794 members, 3,235 probationers, 172 local preachers, eighteen churches and eight parsonages, valued at \$73,407. The Methodists of the Chicago district are erecting churches to the value of \$350,000, for which \$100,000 of aid has been received from abroad. Methodist missions in Fiji Islands have 634 chapels, 2,620 Sunday school teachers, 46,732 Sunday school scholars and 24,413 church members. The revival influence is spreading among the Methodist churches and conferences in the South and Southwest and the mast cheering re-

which \$100,000 of ald has been received from abroad. Methodist missions in Fiji Islands have 634 chapts, 2,620 Sunday school teachers, 46,732 Sunday school scholars and 24,413 church members. The revival influence is spreading among the Methodist churches and conferences in the South and Southwest, and the most cheering reports of conversions come from all quarters through our exchanges. At one meeting in Central church, Poismouth, Va., last week twenty-six out of fifty penitients were converted; at Lenoir, seventy, and at haif a dozen other points in the same Conference and State 228 more conversions are reported. In Epworth chapel, Wilmington, Del., fifty have found pardon and the revival continues. On the Pungoteague Circuit, Vignia Conference (Church South), during the last three months 370 persons have been added to the churches. On Appomattox circuit, same Conference, 115 have been converted. During the last four weeks fitty-three have been converted in the Methodist Episcopal church in Frankford, Va., and in Caivary Methodist Episcopal church in Frankford, Va., and in Caivary Methodist Episcopal church. From Winnsboro circuit, Louisiana Conference, Rev. J. M. McKee reports 200 additions to the Church and from other parts of that conference the reports are very encouraging, but Without statistics.

A new Presbyterian church has been built on the Corner of Bement and Castleton avenues, Staten Island. The dedication of the Presbyterian church at Rye will take place December 5. The Synod of Virginia, preached the opening sermon. The Synod is composed of 10 presbyteries, 194 ministers, 267 churches, 18,500 communicants, 54 candidates in preparation for the minister, a theological seminary at Hampden Sydney, having 60 students. Each ordained minister is a member of the body, and each church entitled to be represented by a ruing elder. The Southern Presbyterian Church of itself reports for 1872, 11 synods, 56 presbyterian General Assembly of the United States (North) calls for a total of \$1,25,000 for the worth

has accepted a call to the Presbyterian church of Lacon, Ill.

EPISCOPALIAN.

Bishop Wood, of Philadelphia, issued instructions for prayers for the abatement of the disease among horses while it continued, Rev. Simon G. Fuller, rector of St. Paul's Episcopal church, syracuse, dropped dead at his residence, on Thursday last, of apoplexy. He was formerly of Yonkers, N. Y., and Pittsburg, Pa. He was aged thirty-six years. Bishop Coxe's mission to Hayti is yourgailed discopal churches on the island. The colored Episcopal churches on the island. The Protestant Episcopal missions have prospered greatly since 1862, when the first missionaries were sent out there. Rev. Thomas Winter, D. D., has removed from Philadelphia, with his family, to Roxborough, and taken up his residence there. For nearly a quarter of a century he was the honored pastor of the Roxborough Baptist church. Five bishops of the Protestant Episcopal Church were graduates of Princelon College, viz.:—Bishor

Giagrett, of Martinat; Robert of Rew York, Mesde, of Virginia. The hadies of the Protestant Epison-pal charches in this eity, at a meeting held in the Bible House last Thursday, organized the Bible House of the Mistrett Rov. M. Hare Yorkit the Bible House of the Convention of the Dioces of Fordis, having removed from that diocese, the Bishop has appointed in his place the Rev. Ravens Camp, D. D., and Rome to Trinity church, Fort Wayne, Ind. Rev. C. C. Tate, of St. Paul's church, Columbus. Otto, has zone-to Trinity church, Fort Wayne, Ind. Rev. C. C. Tate, of St. Paul's church, Columbus. Otto, has zone-to Trinity church, Fort Wayne, Ind. Rev. Lilling. D. D. of Connecticut, has accepted the rectorship of St. Andrew's church, of Lamberts-ville, N. J., Rev. Elihu T. Sandford has accepted the rectorship of St. Andrew's church, of Lamberts-ville, N. J., Rev. Elihu T. Sandford has accepted W. H. Dean has accepted the rectorship of Trinity church, Woodbridge, N. J.
Arani's, Medina, Ohio. Rev. Thomas Lewis Ranister has accepted the rectorship of Trinity church, Woodbridge, N. J.
Archibishop Maring and a recent Sunday in Clerkonvell Green, administered the temperance pledge to acoo persons on their knees. The Bishop of St. Angustine, Fla. Mgr. Verot, has been on a visit in Brooklyn during the past week. Father Kearney, of Brooklyn, has been appointed to the fourtishing mission of Riverhead, where there is a formal to the fourtishing mission of Riverhead, where there is a formal to the fourtishing mission of Riverhead, where there is a formal to the fourtishing mission of Riverhead, where there is a formal to the fourtishing mission of Riverhead, where there is a formal to the fourtishing mission of Riverhead, where there is a formal to the fourtishing mission of Riverhead, where there is a formal to the fourtishing mission of Riverhead, where the fourtishing t

FORTY-FOURTH STREET SYNAGOGUE.

Rev. S. M. Isanes on Un-Jewish Matrimonial Alliances-Terrible Defection in the House of Israel.

Rev. Mr. Isaacs has been for a few Sabbaths past lecturing in Forty-fourth Street synagogue on the tory of Abraham. He came yesterday to the death of Sarah, the wife of Abraham, and her burial in the cave of Machpelah, in Mamre, where also Isaac and Rebekah were buried and where Jacob deposited the remains of Rachel. Tradition also make at the burial place of Adam and Eve and it is a place honored and reverenced to this day by the Mussulmans and Hindoos of the East. This should teach modern Israelites to venerate the Old Testament much more than the New. But, passing from this event. Mr. Isaacs called attention to the degree of importance in which marriage was held by Abraham. After the death of Sarah he called unto him the oldest servant of His house that ruled over all that He had, and said unto him:-"Put, I pray thee, thy hand under my thigh and I will make thee swear by the Lord, the God of

that ruled over all that He had, and said unto him:—"Put, I pray thee, thy hand under my thigh and I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou wilt not take a wife unto my son of the Canaanites, among whom I dwell; but thou shalt go to my country and to my kindred and take a wife unto my son isace"—Gen. xxiv., 2-4. Abraham might have found a wife in Canaan for his son, Many there were, no doubt, who would have been glad to have had isaac for a husband and Abraham for a father-in-law. But he would not make such UNIALLOWED MATRIMONIAL ALLIANCES.

He would not have for his son a wife save from his own people and his own religion. Is it so now? Alasi it is not. Israelites marry whom they will, without reference to religion or nationality. There were in old times four classes of marriages in Jerusalem—based on riches, on social distinction and position or caste and religion. Mr. Isaacs dwelt briefly on the evils resulting from some of these marriages. The ground of Isaac's marriage, he said, was Abraham's belief that marriages are made in heaven. This is shown by the language which he uses to ward his servant in sending him off in search of a wife for his son. A heathen lady, the owner of a great many slaves, once asked a rabbi what God did in heaven to occupy His time. The minister was offended at first, at the apparent blasphemy of the question; but he promptly answered, "Arranging marriages." "If that is all he does," said the dame, "I can do; as much here," and calling together a number of her slaves of both sexes, she set them off in pairs as husband and wife. In a few days complaints came thick and fast from all sides. Innumerable bickerings and quarrels were the result of the arrangement, and the lady readily acknowledged that something more was needed than her arbitary selection of couples for marriages. This, Mr. Isaacs said, was confirmed by his own experience as a minister. The servant of Abraham considered his errand so important that at every haiting place o

Mr. Isaacs closed with Mr. Isaacs closed with

A CAUTION TO HIS CONGREGATION

not to fail into the liberalism of this age nor to effect into mixed matrimonial alliances, and followed his remarks with a prayer in the same behalf. But against prayers and arguments and lectures liberalism is manifestly making its way into the ranks of Israel, so that the party of reform Israelites in the United States is to-day nearly as large and is far more inducating than the conservatives

THE COURTS.

THE BRUSSELS MURDER CASE

Carl Voght, the Alleged Murderer of the Chevalier De Bianco, Again in Court on an Application for His Discharge The Matter To Be Referred to the Belgian Authorities-Voght Still Held Pending Further Proceedings.

THE GREAT OCEAN HIGHWAY.

Constitutionality of the New Shipping Act-The Rights of Congress Connected Therewith-An Interesting Question-The Case Before the Courts-Decision Reserved.

Interesting Case in French Jurisprudence.

The Obligations of Relatives by Marriage Under the French Law--- An Interesting Franco-American Case--- The Story of the Marriage and Claims of the Baron De Brimont --- The Case Appealed from the French to the American Courts --- Decision Reserved.

THE ANDRIE WIFE HOMICIDE

Continuation of the Testimony for the Defence - Medical Experts on the Stand-Defence Insanity-The Case To Be Summed Up To-Morrow.

In the United States Circuit Court yesterday Judge Benedict sat to hear an argument with respect to the constitutionality of the new Shipping act. which provides that any person who boards any vessel, without the permission of the master, before she reaches her port of destination and before she is finally moored, is guilty of an offence against the law. This question has arisen on a recent conviction of two men in this Court for an alleged infraction of the statute. Counsel for the accused maintains that there is no power in Congress to deal with this matter, which, he says, is properly within the control of the municipal authorities of the city of New York. Counsel for the government, on the other hand, holds that Congress has as much power to enact a law of this character as it has to legislate in regard to the customs and to foreigners. Judge Benedict, having heard the arguments, took the papers and reserved his decision. His judgment will probably be given Hans Marten, who is an attorney-at-law or claim

agent at No. 30 Varick street, appeared before Commissioner Osborn yesterday in answer to charge of having, contrary to the act of Congress, charged a German woman-Anna Maria Walther, of No. 120 Suffolk street-more than twenty-five dollars for the collection of a pension and bounty to which she lays claim on account of the services of her husband in the Army of the Union. The husband is now dead. The claim was put into the hands of Marten about six years ago, and the woman alleges that, though she paid him \$65 50. she has not been paid any portion whatever of the amount she seeks to recover. Marten maintains that the money paid him by the woman was for his services in hunting up evidence to sustain her demand. The Commissioner suspended proceedings for ten days to enable Marten to write to Washington and make inquiries concerning the matter.

Yesterday Deputy Marshal Purvis placed Ludwig bound for Bremen. Krebs has been sent over, in accordance with the mandate of the President, on a charge recently investigated before Commissioner White of having forged a bank book in Germany and then fied to this country, where he was a rested on board ship on his arrival in this port. Quick work has been made of his extradition.

An application was made yesterday before Judge Fancher, holding Supreme Court, Chambers, for the discharge of Carl Vogt. The application was made on the ground of an affirmation by the Court of Appeals of the decision of Judge Curtis. of the Superior Court, declaring the writ of Governor Hoffman awarding his surrender to the Relgian authorities unconstitutional. Decision was reserved to allow a consultation by the District Attorney with the Beigian authorities as to whether they desired to send witnesses here to prosecute him upon an indictment for grand larceny, for stealing, as alleged, bonds and securities belonging to Chevalier de Bianco, whom he is also charged with murdering, and, after the alleged murder and robbery, fleeing to this country. Before Judge Fancher at Supreme Court

Chambers application was made by Mr. William F. Howe for a writ of habeas corpus in the case of Rosenzweig, to discharge him on bail. The application was granted, and the hearing in the case set down for to-morrow. In the case of George Wood, accused of being the proprietor of a gift enterprise on Broadway, application was made vesterday before Judge Fancher. at Supreme Court Chambers, by Mr. William P. Howe for his discharge. It was urged that he had been guilty of no violation of any statute. The case was made returnable to-morrow.

THE BELGIAN MURDER CASE.

Application for the Discharge of Carl Vogt on a Writ of Habeas Corpus-The Matter To Be Referred to the Beigian Authorities.

Many months have empsed since Carl Vogt was committed to the City Prison. His case can hardly yet have been forgotten by the public. In order to refresh the public memory it is only necessary to state that some year or more ago a Belgian nobleman, one Chevalter de Biauco, was found murdered in his villa in the environs of Brussels. The villa had been set on fire to conceal the murder. A further investigation showed that some fifty thousand dollars worth of various bonds and securities belonging to the murdered man were missing. Suspicion pointed to Carl Vogt as the murderer, incendiary and robber, which susptcion was enhanced by the flight of Vogt to this country and his subsequent alleged attempt to dis-pose of some of the stolen securities. He was arrested here, and, in the absence of any extradition treaty between Belgium and the United States, could only be held on the charge of the larceny of the stolen securities. An indictment to this effect was found against him here, and meantime Governor Hoffman directed his surrender to the Belgian authorities to answer the grave charge of murder and arson. Judge Curtis, of the cuperior Court, decided that this could not be done, as it was unconstitutional. Since this decision Carl Vogt has remained in the City Prison.

APPLICATION FOR VOGT'S DISCHARGE was made yesterday before Judge Fancher, holding Supreme Court Chambers, on the ground, as urged by Mr. William F. Kintzing, his counsel, that the Court of Appeals having affirmed the decision of Judge Curtis that Governor Hoffman's writ on the Sheriff demanding the surrender of Vogt to the Belgian authorities was unconstitutional. After a brief argument the hearing in the case was posiponed till next Saturday, in order to sallow the prosecution to consult with the Belgian authorities and they wished to send with rested here, and, in the absence of any extradition